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VOL. V.

MISSIONARY REGISTER, Feb. 1820.
SURVEY OF THE
MISSIONARY STATIONS
THROUGHOUT THE WORLD,
in their Geographical Order.
[Concluded from page 101.]

DANISH ISLANDS.
UNITED BRETHREN.—1732.
ST. CROIX.
Stations and Missionaries:
Wied and Schaefer.
Lehman and Mueller.
Sprecht and Sievers.
ST. THOMAS.
Holt, Sparmeyer, & Peterson.
St. JAN.
Holt and Goetz.
Holt and Gloeckler.

The work rapidly advances; both where Societies have been long formed, and in new places to which the Missionaries have been invited to extend their labors. An additional new Chapel has been erected in the town of Kingston: and the Mission, generally, is establishing itself in the good opinion of many who formerly, under mistaken views, were unfriendly to it. Members—Whites, 35: Colored and Blacks, 5152.
Brother James Light, one of the Missionaries of the United Brethren, writes from Irwin near Montego Bay, in the true spirit of a Christian—"The Methodists are coming round to these parts of Jamaica. Government encourages them. They hold their meetings in the Town [Falmouth], before and after the Church Service. Captains, Merchants, and Attorneys [of estates], are among the number of their hearers. We rejoice at it, and pray God to give them success. There is room for us all. The highways and hedges are still occupied by poor, helpless, and perishing sinners."
BAPTIST MISSIONARY SOCIETY.—1814.
Thomas Godden, Missionary.

Stations have been occupied by the Society's Missionaries, both at Kingston and Spanish Town; but the death of Mr. Rowe, the removal of Mr. Compeer, and the illness of Mr. Coulter, have retarded the progress of the Mission: and we now regret to add, that very recent accounts report the death of Mr. Kitching, who was settled at Kingston. Mr. Godden, who reached the Island on the 9th of April, and settled at Spanish Town, is now, therefore, the only European Missionary of the Society in Jamaica.

These bereavements prove the greater exercise to the Faith of the Society; as there is not only the most pressing need of religious instruction among the Negroes, but the most eager desire on their part to obtain it. Such numbers had crowded to hear the Gospel, that it had been found necessary to provide some temporary accommodation to shelter them from the burning sun. The Society has, however, the advantage of much assistance from Native Preachers. To one of them, in particular, Moses Baker, a very honorable testimony is borne by his neighbor, Mr. Light, before mentioned, as having labored faithfully for thirty years, in the midst of calumnies and persecution.

BAHAMAS.
WESLEYAN MISSIONARY SOCIETY.—1738.
Stations and Missionaries:
New Providence—John Turtle.
Eleuthera—William Wilson.
Harbor Island—Roger Moore.
Abaco—John Davies (3d.).

A Missionary Society has been formed in aid of the General Fund.
The restrictions imposed by the Legislature upon religious assemblies, have greatly counteracted the usefulness of the Missionaries, and injured, for the time, the Societies. As one of those acts has, however, been disallowed by the Government at home, it may be hoped that the remaining restrictions will be speedily abolished. Members—Whites, 494: Blacks, 516.

BERMUDA.
WESLEYAN MISSIONARY SOCIETY.—1738.
William Sutcliffe, Missionary.
Members—Whites, 38: Blacks, 44.

NORTH-AMERICAN INDIANS.
MOSQUITOS.
These Indians inhabit a country of from 1000 to 1200 miles in extent, on the southern shores of the Bay of Honduras. They are strongly attached to the English. The King avows himself a Christian; and has promised his support to any efforts for the benefit of his country.

It was chiefly with a view to these Natives that the Church Missionary Society turned its attention to this quarter, on the invitation of the Chaplain of the British Settlement of Honduras, the Rev. John Armstrong, and under the encouragement of the Superintendent, Lieutenant-Colonel Arthur. With a view to the ultimate benefit of the Natives, it became an object of main importance to second the wishes of Colonel Arthur, in promoting the moral and religious interests of the Settlement itself; in order to the concentration, there, of a measure of Christian strength, which might efficaciously support such attempts as might be made for the conversion of the Native Tribes.

The Committee have accordingly obtained for the Settlement the acceptable services of the Rev. Joseph Ditcher, as Second Chaplain; with those of Mr. Robert Moore and Mrs. Moore as Schoolmaster and Schoolmistress, and of Mr. Henry Moore as a Printer.

The inhabitants of the Settlement have already given a pledge of their disposition to co-operate with the Society, by forming an Association in its aid, which has remitted the sum of 100l.

A manifest change is taking place in many of the Black and Colored Inhabitants of the Settlement and its vicinity; and the Society has every reason to expect, that its wishes, with respect to exertions in behalf of the Aboriginal Natives, will, in due time, be accomplished.

CHEROKEES.
The Cherokees live chiefly on the borders of the States of Georgia and Tennessee. It is said that not more than 12,000 of them remain in these quarters. A late emigration to the Arkansas, westward of the Mississippi, carried off several thousands.

A Treaty has been concluded, between the Government of the United States and the Cherokee Nation, by which, after the cession of some lands to the States, an abundant territory is secured to the Nation. Of this land, a tract equal to twelve miles square is to be sold; the proceeds of which are to be vested as a permanent School Fund, to be expended, under the direction of the President of the United States, for the instruction of the Cherokee Children east of the Mississippi. The Preamble recognises the wish of a majority of the Cherokees to remain on the land of their Fathers, and their favorable disposition toward civilization and improvement.

Three Missionary Stations have been formed among the Cherokees east of the Mississippi, and one among those who have passed to the west of that river.

SPRING PLACE.
About 120 miles north-west of Athens, in Georgia, and 35 miles east of the Missionary Settlement of Brainerd.

UNITED BRETHREN.—1801.
John Gambold, Married Missionary.
This Settlement was formed in April 1801, by the Brethren Steiner and Byham. They afterwards left it, on account of the sickness of themselves or of their families. Brother Jacob Wohlfahrt, after laboring here several years, departed to his rest.

In October 1805, Brother John Gambold and his wife entered on the Mission; and have continued it to the present time, the Station not having been given up, as we by mistake intimated in the last "Survey." They have labored here with holy diligence and zeal. Five Youths educated by him are now in the Foreign Mission School of the Board of Missions, with the Missionaries of which Society at Brainerd they maintain a pleasant and affectionate intercourse.

Under discouragement from the small measure of success among the Adults of the Cherokee Nation, Mr. Gambold is animated with hope respecting these Youths. "Thirteen years" he writes "have we labored, prayed, and wept; having no other prospect before us, than that our Scholars would relapse into Heathenism: but now there are already five of them in an Institution, where they may not only be instructed in Christian Principles and Practice, but formed, through the grace of our Saviour, into Evangelists among their own Nation."

BRAINERD.
Being the Station first called Chickamaugh, but now called Brainerd in memory of the distinguished Missionary of that name—situated in the district of Chickamaugh, and on the creek so called: the water of which, from the winding of the Tennessee and Mississippi, runs 2000 miles before it reaches the Gulf of Mexico; though Brainerd is but about a fourth of that distance, in a direct line, north of the Gulf.

AMERICAN BOARD OF MISSIONS.—1817.
Ard Hoyt, Daniel S. Butrick, William Chamberlain, Missionaries.

In January 1817, the Rev. Cyrus Kingsbury selected this Station, and made preparations for an establishment. He was joined—in March 1817, by Mr. Moody Hall, and Mr. Loring S. Williams, with their wives—in Jan. 1818, by the Rev. Ard Hoyt and his family, and the Rev. Daniel S. Butrick—and, in March 1818, by the Rev. William Chamberlain. Mr. Kingsbury, Mr. and Mrs. Williams, and Mr. and Mrs. Hall, have since removed to other Stations.

Mr. Abijah Conger, with his family, has joined the Mission, in order to take charge of the plantation, & otherwise to assist in its concerns. Others have offered themselves as teachers, artisans, and assistants, in different parts of the work. The establishment is enlarged, and preparations are making to erect mills, both for sawing and grinding.

About 50 acres of land are under cultivation. About 80 Cherokee Youths and Children, male and female, are supported and instructed; and the number is increasing. In compliance with the earnest desire of the Cherokees, Local Schools, as branches of the Mission, are to be established, as fast as practicable, in the most eligible places. Two schools are lately commenced at Creek-path and Fort Armstrong. The Communicants consist of thirteen exemplary converts, beside the Whites. There is regular preaching at the Mission House; and, occasionally, in different places among the Cherokees.

TALLONY.
About 60 miles south-east of Brainerd.
AMERICAN BOARD OF MISSIONS.—1819.
Moody Hall, Missionary.
Mr. Hall has removed hither, with his family, from Brainerd, in order to take charge of a Local School.

ARKANSAW.
A country bordering on the river of that name, west of the Mississippi.

AMERICAN BOARD OF MISSIONS.
A. Finney, Cephas Washburn, Missionaries.
Messrs. F. and W. have been appointed to commence a Mission among the Cherokees who have emigrated to the territory assigned to them on the Arkansas River. They will be joined by some associates, without delay.

A part of the Cherokee Nation live in what are called the Valley Towns, contiguous to North Carolina. The country is said to be healthy and fertile. A plan has been suggested to the American Baptist Board of Missions, to establish a Mission among them, to consist of a Missionary and an Assistant, two Farmers, a Blacksmith, and a Miller; forming six families.

CHOCTAWS.
This tribe consists, it is said, of about 20,000 persons. There is, at present, but one Station among them.

ELLIOT.
Named after the "Apostle of the Indians"—about 400 miles south-west of Brainerd—on the Yalo Busha Creek, which communicates, by the Yazoo and Mississippi Rivers, with the Gulf of Mexico.

AMERICAN BOARD OF MISSIONS.—1818.
Cyrus Kingsbury, Missionary and Superintendent; Loring S. Williams, Moses Jewell, John G. Kanouse, Aries V. Williams, Isaac Fisk, Assistants; Dr. William W. Pride, Physician.

Mr. Kingsbury, having been joined at Brainerd by several associates, was considered, from his experience and reputation among the Indians, the most suitable person to enter on a Mission among the Choctaws. Mr. L. S. Williams and his wife accompanied him. They arrived June 27, 1818. Toward the end of August, they were joined by Messrs. Kanouse and Jewell; and, in the beginning of 1819, by Mr. A. V. Williams, who died Sept. 7th, in the exercise of Christian faith. Mr. Fisk and Dr. Pride arrived in the latter part of the summer.

About the middle of August 1818, the first tree was felled; and, by the middle of April 1819, seven log dwelling-houses, with a mill and other buildings, were nearly completed, and about 35 acres of land were cleared ready for seed.

Before the requisite preparations could be made, the Choctaws were pressing for a School to be begun & their children taken. A considerable number attend preaching, and the prospects are favorable; but formidable obstacles are presented, by the immorality of many of the Whites in the country, and by the prevalence of intemperance among many of the Nation. A new station is commenced on the Tombigby, 100 miles east of Elliot.

DELAWARES.
GOSHEN.

On the River Muskingum, near Lake Erie.
UNITED BRETHREN.—1798.
Abraham Luckenbach, Missionary.

In August 1798, after a lapse of 17 years, a few of the survivors of the old Mission, in reliance on the help of God, and under the guidance of the venerable Father, David Zeisberger, now 77 years of age, and who had been cruelly expelled with them, ventured to re-occupy the Station. They removed from Fairfield, in Upper Canada, where they had taken refuge; and, after a toilsome journey of nearly two months, reached their destination. The new settlement was erected near the site of one of the former, & was named Goshen. Zeisberger lived till the year 1808. The Brethren continued their labors, and enjoyed peace. The Christian Indians were few in number, but they walked worthy of their profession. The evil lives of White Settlers tended to keep the Heathen from hearing the Gospel; and but few conversions have, in consequence, taken place. Brother Luckenbach is particularly attentive to the education of the young. The number of inhabitants is about 50.

SENECAS.
In the year 1795, the Yearly Meeting of the Society of Friends held in Philadelphia, appointed a Committee for the purpose of conducting such efforts in behalf of the Indians, as might seem expedient.

With the approbation of the President, Washington, they entered on their benevolent labors among the Senecas; and, in twenty years, expended more than 40,000 dollars, with good success, in endeavors to improve and civilize them.

The Report of last year states a gradual improvement on the part of the Indians.

CHIPPEWAS.
NEW FAIRFIELD.
In Upper Canada.
UNITED BRETHREN.—1815.
John Renatus Schmidt, Missionary.

Fairfield, in Upper Canada, was founded in April 1792, by the Brethren and their Congregations who had been driven, in 1781, from the Settlements on the Muskingum. During that interval, they had removed from place to place, & had found no rest till they here sat down in peace.

The different and numerous tribes of the Chippewas, in the midst of whom Fairfield was situated, held out a prospect of much usefulness.

In 1798, as we have stated under the head of Goshen, a heroic band set forward to renew the Mission on the Muskingum. No striking success was granted, in the conversion of the Chippewas; but a gradual increase of Communicants took place, chiefly from the children born in the Settlement when grown up to maturity. At the close of 1812, the number of Communicants was 123.

After enjoying tranquility for more than twenty years, the Settlement was destroyed by the American Army, in 1813.

After the termination of the war, the Settlement was rebuilt, under the name of New Fairfield; and began to be occupied toward the end of the summer of 1815.

Encouraging evidences have been afforded, in the conversion of the Heathen, of the Blessing of God on the Mission. A very striking instance of the power of Divine Grace, occurred in the case of Onim, a converted Indian Sorcerer.

MOHAWKS.
The Society for the Propagation of the Gospel in Foreign parts has kept in view, by means of some of its Missionaries in Upper Canada, the instruction of the Mohawk Indians who inhabit those parts. The Rev. Robert Addison, at Niagara, and the Rev. George Okill Stewart, at Kingston, both near Lake Ontario, have rendered assistance to this tribe. A Schoolmaster and a Catechist have also acted under Mr. Stewart's direction. The Rev. William Leeming, the Society's Missionary at Ancaster, has also lately taken a part in this work. A separate Mission is, however, in contemplation, to be devoted to the instruction of these Indians.

OSAGE INDIANS.
UNION.
UNITED FOREIGN MISSIONARY SOCIETY, NEW-YORK.

This Missionary Station is formed among the Osage Indians, west of the Mississippi, the way having been prepared by Rev. E. Chapman, whose Mission is mentioned in the Boston Recorder, vol. 4, page 99. The Mission consists of the following persons:

Rev. William F. Vail, and wife and four children; Rev. Epaphras Chapman & wife; Dr. Palmer, Physician; Mr. Redfield, Treasurer, Teacher, and Carpenter; Mr. Fuller, Husbandman; Mr. Requea, Mr. Requea, 2d. Miss Johnston, Miss Lines, Miss Hoyt, Miss Foster, Miss Cleaver, and Miss Beach, to be employed in managing the concerns of the family, and in teaching Indian girls. These Missionaries are now on their way.

LABRADOR.
UNITED BRETHREN.
NAIN: 1771—OKKAK: 1776—HOPEDALE: 1782.

The new Settlement would be formed at Kangertluksoak, in the course, it was hoped, of the year 1821. Missionaries: Kohlmeister, Schmidtman, Nissen, Martin, Mueller, Meisner, Knock, Sturman, Kunath, and Lundberg, Married; Hutter, Morhardt, Knaus, Koerner, Beck, Mentz, Henn, and Stock, Single; Schreiber, Widower.

The Gospel continues to shew its power in the hearts of the Esquimaux; and, "of rough, wild, and proud Heathen," to use the words of the Missionaries, "to make repenting sinners and humble followers of Jesus;" while most of the members of the congregations become more firmly grounded on the only true foundation.

Great thankfulness is expressed for the portion of the Scriptures, printed for them by the British and Foreign Bible Society. The Missionaries write—"We rejoice already in prospect of the great blessings, which our dear people, young and old, will derive from the perusal; for they value the Scriptures above every other gift; and always carry the books with them, as their choicest treasure, whenever they go from us to any distance, that they may read in them every morning and evening."

At the close of 1818, the congregation at Nain consisted of 146 persons, beside 29 new-comers; making, in the whole, 175. In September, 1819, the Esquimaux Congregation at Okkak contained 96 baptized Adults, of whom 55 were Communicants—baptized Children, 64—Candidates for baptism, 37—New People, 53. The total of the Inhabitants were 255. No return has been received from Hopedale.

In externals, none have suffered want. The catching of seals had been unusually successful.

GREENLAND.
UNITED BRETHREN.
NEW HERRNUT: 1733—LICHTENFELS: 1758—LICHTENAU: 1774.

Beck, Gorcke, Kleinschmidt, Grillich, Lehman, and Eberle, Married Brethren; Flieg, Albert, Moehne, Mehltose, and Mueller, Single Brethren.

The manuscript of the New Testament is undergoing revision. Every attention is bestowed on it, that it may be as correct and as intelligible to the Greenlanders as possible.

The Brethren rejoice in their labors, finding the manifest tokens of the Divine Presence in the midst of them.

At Lichtenfels, the congregation, consisted in the beginning of June, of 318 persons. Returns are not given from the other Stations. The Brethren express their heartfelt gratitude for the seasonable relief, sent by some friends in England, to the widows and orphans of Greenlanders at Lichtenfels. Supplies had been abundant during the last winter.

FROM THE RISING OF THE SUN EVEN UNTO THE GOING DOWN OF THE SAME, MY NAME SHALL BE GREAT AMONG THE GENTILES; AND, IN EVERY PLACE, INCENSE SHALL BE OFFERED TO MY NAME, AND A PURE OFFERING: FOR MY NAME SHALL BE GREAT AMONG THE HEATHEN, SAITH THE LORD OF HOSTS.—MAL. I. 11.

For the Recorder.

NEW ENGLAND TRACT SOCIETY.

Sixth Annual Report of the Executive Committee. May, 31, 1820.

The race is not always to the swift, nor the battle to the strong. The Lord, in many instances, accomplishes important purposes by humble instruments and feeble means. This secures the glory of his name, and increases the admiration and joy of those, who love him in sincerity. The happy subjects of his grace have likewise a more lively sense of their immense obligations of love and obedience to him, who worketh all things after the counsel of his own will. It is no disparagement to the more splendid operations of Missionary and Bible Societies, that so much good is effected by the circulation of religious Tracts. Nor can it diminish those operations. It must greatly increase and strengthen them. Tract Societies are also aided in return. There is a reciprocal and combined influence, which will be mighty through God to the pulling down of the strong holds of sin and Satan, and the universal establishment of the kingdom of truth and righteousness.

The first projectors and liberal founders of this establishment must witness, with no ordinary satisfaction, its rising prosperity. Each revolving year brings fresh and augmented evidence of its vast utility. And who can doubt but that the New England Tract Society may be very affectionately regarded by future generations as one of the means of evangelizing & saving the world. The Executive Committee indulge the hope that a brief view of what has been done the past year, will animate the members and patrons of this society to renew their zeal, and increase their exertions in the cause.

The Society are sensible that the plans and efforts of the Committee are chiefly directed to one point—the publishing of Tracts to such amount, and such variety, that societies and individuals in all parts of our widely extended country, may be supplied on the most advantageous terms for charitable distribution. For this purpose the Committee have felt that the capital of the Society must be much enlarged; & that when this should be done to a sufficient amount, the establishment, under a kind providence, would be able to maintain itself for ages to come, or even to the end of the world. For instance, a given sum will print an edition of a Tract: when this edition is sold, the avails of the sale will print another edition; and so on, as long as the Tract shall be needed.

The Committee were so impressed on this subject, that they resolved to employ an Agent to travel through various parts of our country with a view of increasing the funds of the Society, and extending its operations. They accordingly engaged Mr. Louis Dwight for the term of twelve months. Mr. Dwight commenced his mission the beginning of October last. He has been well received in the places which he has visited; and the Lord has inclined the hearts of many to promote, by their liberality, the great object of the institution. The concerns of the Society were previously in a state of much embarrassment. The publication of Tracts was much retarded, and almost suspended for a time. But it was soon resumed with new energy, and 372,000 Tracts, embracing 62 numbers, have since been published. This revival of the business is to be attributed to the renewed and lively interest in the object of the Society, which was excited by Mr. Dwight's agency in Boston and other places. Should his efforts still continue to be crowned with success, and the patronage of the Christian community be further afforded, the friends of the establishment will have increasing cause of gratitude to the Father of mercies. By his smiles upon the operations of the Society and its patrons and agents, the number of Tracts will continue to be increased, and to be more extensively circulated.

It may be gratifying to the Society to be informed that in the last six months previous to the first of the present month, the number of Tracts published was a third greater than those published in the year preceding the last annual meeting; and that the whole amount of Tracts published in six years exceeds 2,240,000.

Six new Tracts have been added to the series the past year. One, entitled "Scripture Extracts," supplies the place of the Rev. Dr. Beecher's Address. There are now in the series 107 numbers.

The Tract No. 34, which is "Hymns for Infant Minds," will in future be published in three parts, and sold separately, or stitched together, as purchasers may choose. The Hymns, which have heretofore occupied 60 pages, will be comprised in 28, and be the first part; and the remaining 62 pages will form two other parts of 16 pages each, and be interesting Tracts for children in Sabbath Schools.

New depositaries have, the past year, been established; and the sales have much increased. From this it is manifest, that greater interest is excited in favor of the

Society, and a much larger number of its Tracts have been put in circulation.

As the Agency of Mr. Dwight is not closed, a report of his labors and success must be reserved to a future opportunity. The Committee would however advert to one interesting circumstance attending his exertions. This is the increase of the Life Members of the Society. By means of a circular, which he has addressed to Ladies in various towns, the daughters of Zion have generously contributed the requisite sum to constitute their respective Ministers members of the Society for life. It is much to be desired that this very laudable practice should very generally prevail. It will both increase the attachment of the minister and members of his flock to each other; and excite in their minds a more lively interest in the concerns of this Society. And should the privilege, which the constitution allows, of taking back a part of the money in Tracts, be generously relinquished for the benefit of the Society, the contributors might have the additional satisfaction of reflecting that the \$20 which they have given, will keep a Tract of four pages in circulation as long as it shall be wanted. Or such sums united, would print any other Tract in like manner.—The Committee trust that this suggestion will be well received, and that instead of diminishing the funds of the Society, such generous benefactors will by a little additional effort make purchase of as many Tracts as they or their beloved Minister may wish to distribute. And will it not be far more satisfactory to their benevolent minds, to pursue this course, and to let the 20 dollars, which they have given for so laudable a purpose, remain in bank for the future operations of the Society, than to have the greater part of it immediately withdrawn, so that the Society shall have no further benefit from it?

The principle here disclosed deserves particular attention; for it is found to be of vital consequence to the great object of the Society. This object, it will be remembered, is to establish and keep good a General Tract Depository of such magnitude, as shall promptly meet all the demands of numerous purchasers. Let every donation remain unbroken and entire, and the grand object of the Society will soon be secured. But if donations are broken, and in a great measure taken back, the Society may not only have to struggle with embarrassments for years to come, but the General Depository will also fail of answering its design. Besides, a donation will be far more useful to remain in bank for printing successive editions of a Tract, than to be mostly expended in the immediate distribution of Tracts: when this distribution might very easily be made by other means.

The Committee have adopted another measure of considerable consequence. Such has been the desire to obtain all the series of our Tracts in bound volumes, that the Committee have determined to bind a thousand complete sets in neat binding. The five volumes will be lettered and numbered on the back; and will be sold at such a moderate price, as to induce a ready sale. It is expected that this measure will soon be executed.

The Committee have no wish to deviate materially from that simplicity of design, which has been hitherto pursued. Nor do they think it needful. Still they apprehend that some peculiar advantages might result to the charitable institutions of the present day, if some new measures were adopted. It is their settled conviction, that the want of information much prevents the success of benevolent designs to spread the gospel. A great proportion of the people in various sections of our country know but very little of the operations of the American Board of Commissioners for Foreign Missions; or of the American Education Society; or of Bible and Missionary Societies generally. Many have strong prejudices against things of this kind, which more enlarged, correct information would much remove. The Committee have therefore thought it very desirable to be furnished with the means of publishing some new series of Tracts, which should be devoted to these benevolent objects. For instance; let a Tract be published annually for the American Board of Commissioners. Let the first Tract in the series comprise a summary history of the operations of the Board to the present time; and let each succeeding number contain the principal events of the year, with such appeals to the heart and conscience as shall serve to enlist every one in the cause. Let a similar series of Tracts be devoted to the interests of the American Education Society. Let another series be devoted to domestic missions; and another to the cause of Bible Societies. These Tracts, instead of being sold like other Tracts, by the General Agents of the New England Tract Society, should be gratuitously distributed by them, through the medium of Auxiliary Tract Societies and other purchasers. In this way, these Tracts would be more widely dispersed, and with far less trouble, than these Institutions could disperse them. And such a plan would greatly promote the sale and circulation of other Tracts. It would be very gratifying to a purchaser to have some of these new series put into his hands to scatter in his journey, or among his neighbors at home.—The Committee are not without hopes that something of the kind will be accomplished. The greatest difficulty is the want of funds. But cannot these be furnished?

The Committee see no cause to relax their exertions for want of success. But they are animated to proceed with increasing zeal and energy, by the frequent testimony they receive that God blesses the truth which they are the means of disseminating. Instead of now giving extracts of

correspondence in confirmation of this, the Committee would rather direct your attention to a Tract, which has been recently published on this subject. It is a History of Tracts, of 28 pages. It discloses more interesting facts, than we have ever seen in any other publication of equal size. No one, it would seem, can rise from the perusal of it, without a deep conviction of the utility of Tracts, or of his duty to disperse them. Here you see the most striking evidence of their blessed effects on seamen and soldiers. Men, hardened in sin, and who had long withstood powerful attacks of Divine truth, are subdued by these lighter weapons. These, like David's sling and stone, have eluded the armor in which they gloried, and pierced their souls with such wounds, as none but Jesus can heal.—You see hoary headed sinners brought to the feet of the Saviour by these simple means. The poor are enriched with gold tried in the fire; and the ignorant made wise unto salvation. These are great effects from little causes. They both display surprising grace, and show what immense good may be done by means, which are too often overlooked. Who has not within his reach these means of saving fellow sinners from eternal death? Who cannot apply them?

The history of particular Tracts is no less interesting. Three are noticed in the Tract before us. These are "Sixteen Short Sermons;" "The Dairyman's Daughter;" and "The Swearer's Prayer." These Tracts have been remarkably blessed. Few men have seen such fruits of their labor, as the Rev. Mr. Richmond, the author of the Dairyman's Daughter. "Seven hundred thousand of this interesting narrative have been printed in Russia, France, Germany, Sweden, Finland, England, and America." Many have been already converted by it; and thousands more may ascribe their salvation, under Divine grace, to this affecting account of a poor sinner saved by the blood of the Lamb.—The Swearer's Prayer is a Tract of only four pages. It costs but four mills: five of them can be had for only two cents. But it has been a powerful arrow in the Lord's quiver. Between the joints of the harness, it has many times reached the heart. Pungent conviction has been succeeded by saving conversion; and lips, long defiled with oaths and curses, have henceforward proclaimed the wonders of redeeming love.

Of this Tract, seven editions, amounting to 44,000 copies, have already been published for this Society. As these have been very widely dispersed, their blessed effects cannot be immediately known. Time, but especially eternity, will reveal them to our admiration and joy. The subject before us is so copious, that the one half cannot now be told. A scene has just begun to open, which will disclose far greater things, than you have yet beheld. Is its commencement so glorious? What will be its consummation? What wonders will future ages unfold.

The immortal harvest will bear proportion to the seed sown. As a man soweth, so shall he reap. But the harvest, thro' Divine mercy, will be exceedingly great. It may be a hundred, or even a thousand fold greater, than your fondest hopes anticipated. The conversions, which you are the means of effecting, may be the commencement of a series, which may be increased far beyond your present expectations. You give a Tract to a neighbor, or to a stranger, which is blessed to his conversion; he is made the instrument of converting others; each of them is made successful in turning others from the error of their ways; and so the work spreads, by the grace of God, on the train of events which you commenced, until the souls converted become exceedingly numerous. The rivulet becomes a broad, majestic river. The Tract, which you publish, is circulated in every direction; and the effects which it produces are vastly multiplied from year to year. An increasing number arise, and bless the name of the generous benefactor, who contributed so much to the salvation of their souls. Some of these publish other Tracts; which, by the Divine blessing, produce like effects in augmented ratios. But human calculation fails. None but the eye of Omniscience can discover all the fruits of your pious efforts, of your Christian liberality.

Yours is a privilege highly exalted. Thousands now in glory labored and toiled in their day, but with no such means of doing good, as are put in your power. Your nearness to the millennial days, greatly increases the influence you may have in the conversion of the world. You can sow more bountifully, and in a far wider field; and the more abundant showers of Divine grace will cause the seed sown to be immensely more productive than in past ages.

Are there no peculiar obligations imposed by these things? Can you free yourselves from these bonds? Shall these motives be lost upon you? Then it had been good for you to have lived in the dark ages, and not have witnessed the flood of light, which God is now pouring upon this long benighted world. But, beloved Brethren, we are persuaded better things of you. Surely you will take hold of this good work in earnest, and pursue it, with most animating hopes that the kingdoms of this world, will soon become the kingdoms of our Lord and Saviour Jesus Christ.

Late Missionary Intelligence.
From the *Lon. Missionary Register*, March, 1820.
MIRZAPORE.—INDIA.
Great opening for labor at this place. Mirzapore is a large town, in the District of Chunar, on the south bank of the Ganges. It is one of the greatest inland trading-towns of Hindoostan; and consists of handsome European Houses and Native Habitations, with clusters of Hindoo Temples crowding the banks of the Gan-

ges: seen from the river, it has a very lively and animated appearance.

Mr. Bowley visited this place, at the end of July, on the invitation of some of its inhabitants. As I was going one day to the Bazar (he writes,) six Hindoos, who came to a Wedding from Mirzapore, came to my house saying, that they had heard that I went and taught the people in the Bazar: for that purpose they came to see and hear me. They all sat down; when I read and spoke to them from the Hindoo Catechism, and of Adam's creation and fall; contrasting them with Hindoo Accounts. They liked it very well; and said, that if I would but go to Mirzapore, I should find many hundreds glad to receive such truths. One said that he was a Doctor, and gave medicines gratis to hundreds daily; and that if I would go over, he would get numbers to hear me, and he made sure that they would hardly quit me again.

The Native Doctor having, about a month afterward, written to Mr. Bowley, to say that he had prepared the minds of the people to hear him, Mr. Bowley, with his Pundit and other companions, visited Mirzapore. Of his proceedings there, he writes—

"The Native Doctor having hired a house for me, we took possession of it. At three in the afternoon, he and several others led us to a Shop, where four roads meet. The people encircled us. Here we sat and read from the Hindoo Catechism and Gospels, and conversed till six o'clock.

One man, in particular, distinguished himself as our chief opposer; and did all that he could to raise the brute creatures to an equality with Man. This man took up most of our time; while hundreds attended diligently to what passed, with astonishment. He found several opposers among his own people.

One man, with his hands clasped together, begged to know, whether I was a Brahmin, a Pundit, or a Sahib.

The Pundit also was engaged, in favor of Christianity. My Antagonist perceiving that he did not speak so decisively as he should, said to the people, that he was "half a partridge, and half a quail."

Many would have taken books; but I first tried them, whether they could read; and on this ground they were generally refused.

Early the next morning, on going toward the river, we met a Pundit preparing to read and expound the Shasters. I put a Catechism into his hand; which he read, and objecting to something, my Pundit entered into dispute with him in the Sanscrit Language.

After this, we went to the river-side, and thence to the Bazar. Meeting one with the Shaster in his hand, we stood in the street, and read and argued with him for about an hour. A great crowd gathered round, and seemed to like it well.

A Hindoo, returning from bathing, seeing the great assemblage of people, and learning what it meant, put his fingers in his ears, and ran past us with all his might, saying, "These words are not to be heard." The Lolla cried out, "Why do you run away from the words of salvation?"

At noon we all went to the appointed place. Several Devotees, my Antagonist of yesterday, and the Police Officer, together with great crowds, soon gathered round. We spent three hours with them, in reading from the Catechism, the Gospels, and the Epistle to the Romans; and in answering objections started against Christianity. They did not like to hear that neither Hindoos nor Mussulmans can be saved in their present faith. This excited some to oppose, and others to attend more earnestly.

The conduct of my chief opposer of yesterday was truly astonishing to-day. He had not a word to say in favor of his System; but, contrary-wise, seemed to side with me in every thing, and gladly accepted of a Tract, and a copy of an Oerdoos Gospel, being a Persian Scholar. He earnestly entreated me, as did many others, for my manuscript Hindoo Gospel; which of course I could not part with, but I told them that they should be supplied when it was printed. All who were present yesterday were astonished at the great change of the conduct of this man to-day, saying, that from a tiger he was become a lamb. My coming here began to be rumoured about the city, though I did not see the tenth part of the place. The people seemed willing that I should remain here, for a week or a fortnight. Several came to our quarters; and argued, read, and took away books. To-morrow, being Saturday, we must return. May the seed sown here, tend to the glory of God and the good of souls!"

On the third day Mr. Bowley returned to Chunar. He remarks on Mirzapore—

"This is a most extensive field for Missionary Labor, and one where the seed of the Gospel has not yet been sown. I found crowds of hearers, of all descriptions, at any hour of the day when I chose to go among them."

Destruction of Idols.

Mr. Kam writes, from Ambogna, May 21, 1819. "When I lately arrived at a large Negeri, or Village, the name of which is Lileboi, north-west from Ambogna, upward of 800 persons, in order to convince me of the reality of their faith in the only true and living God, brought all their idols before me, and acknowledged their foolishness. I advised them to pack them all up in a large box, (into which they formerly used to be put for their night's rest,) and to place a heavy load of stones upon them, and to down them in the depth of the sea, in my presence. They all agreed to follow my advice: a boat was made ready for the purpose; and with a great shout, they were carried out of the Negeri, and launched into the bosom of the deep. After this business was over, we sang the first four verses of the 136th Psalm.—This is the fruit of the Gospel of Christ.

From the Religious Remembrancer.

AFRICAN COLONIZATION.

Extract of a letter from the Rev. Mr. Bacon, to a gentleman in Philadelphia dated

Sierra Leone, 10th March 1820.

We arrived on the 9th at 4 P. M. had generally a pleasant passage, have been sick, but all are well and in high spirits now. We were only 28 days from soundings to soundings; we have had considerable intercourse with the Sierra Leoneans, and find a general sentiment in our favour.

The Slave Trade is driving on at a bloody rate all along the coast, except here and down the Sherbro Country. Vessels are every week brought in and condemned here, having 50, 100, 200 or more slaves on board. We have the most favourable account of the Sherbro Country and its people. The white population of this place is thin, and hold all the offices of any importance. The coloured settlers seem to be a happy people, growing in prosperity. Indeed this seems to be a thriving place. This town (Freetown) is thronged with native Africans, either Timanyas or Kroomees. They are as naked as nature, with the exception of a cloth, cap, or hat, on the head, and a cloth or handkerchief about the loins, they are a fine, athletic, hardy, strong, useful race of people. The Timanyas I am not able to speak of with accuracy, further than that they are said to be a fractious and dishonest race; their country is up the Sierra Leone river. But of the Kroomees I can say more. By looking at your map you will find between Cape Mesurado and Cape Palmas, two thirds of the distance from the former, a place called Settra Kroo, that is at least 400 miles from Sierra Leone. The Kroomees come all the way along shore with their canoes up to this place; here they have a town, where they live and accommodate themselves, and la-

hour for about \$4 per month; they occasionally return to see their families and carry home money. When they have got a Kroomee's money, they retire upon it and enjoy their wives and children. They are a fine, honest, kind people, and without them the wives and children could not live. "We no longer enough, and go to Settra Kroo again, to buy a place for a missionary station; "Kroomees kill." They are covered with tattoos, and have "plenty" of sorcery, gree-gree charms about them; a hog's a leopard's tail, smooth bone, a little ag about the neck, John Me, the first that came to us, on the evening prayers, and a word of salutation to a coloured man, said, after listening to him for a moment, "He speaks for God!" him if he went to Church; his reply was, "do you sabbay (know) God?" "I do," "every body sabbay God?" His reply was, "with exactly such a self-confident air, as I seen in the manner of many a 'mercenary' expects his morality to save him. I was for a moment, to determine, whether I was had learned from the *morality*, of the *morality* from the *heathen*; but another moment the doubt, both learned it from the *heathen* may depend on it, there is work for us to do in work for missionaries; for teachers; for men of all grades. I have a corner for date, and stop for this moment.

I add, after a ramble in the Kroo Villages struck with wonder at the appearance of Africans. The sickly and depressed countenance of a Philadelphia coloured man in the midst of them. An noble aspect, a dignified, frank, and open, and bold without being overbearing. Sir, it is worthy a voyage to Africa to see such men. I was present at one of their meetings, not unlike a sort of play or opera. Spoken accompanied by a pleasant music and kind of herd's pipe; there were more than 100 persons seated on the ground in a circle. The men and actors in the centre. I could not understand them. I was there again beginning to myself in the mazes of speculation about the origin of this. I could almost persuade myself they were becoming fast civilized as the *musicians*, seem to indicate a state of civilization above the savage life. I suppose the play and those performed in Philadelphia have about as much religion as the other.

Adieu my dear friend, the Lord bless us all.

REVIVALS OF RELIGION.

From the New-Haven Religion.
Extract of a letter from the Rev. Mr. Stone to a friend in this City, dated New-Haven, Ohio, May 19, 1820.

In the latter part of August last I was in the good providence of God to visit the settlement in the town of Freetown, Westfield. The day being stormy and the people very stupid, a small number only came for divine worship; but it pleased God to utterance to speak to them of *Jesus Crucified*. It was a "solemn assembly," though nothing very special appeared at the time for my encouragement, yet, I could not hope, that the time was not remote when people were to experience a season of revival from the Lord. I left them the following day, and returned to my people, and heard more from them until Nov. following, when I received a letter from them inviting me to them again. I viewed this call in prayer, and felt it my duty to obey; accordingly, I made arrangements and hastened to Freetown. I found Christians universally more over their own coldness, and the change of glory which reigned over the people. On Saturday, notice having been previously given that I was to preach on the Sabbath. The bath came, and the people assembled in very considerable numbers, and were cold and indifferent. An obvious solemnity, however, observable in the assembly, which service, which seemed to increase in service, passed on. At the close of Tuesday evening a lecture for the next Tuesday evening in the mean time visited among the people. The lecture was attended with an unusual success; some seemed to come to the house of God, some sense of their condition as sinners, and some of seriousness was visible among the people. The service commenced, which was encouraged my hopes and expectations. It was beginning a good work. During the prayer, near the conclusion, when the youth was particularly laid before God, a thoughtless gay young lady, was observed, that part of the prayer to herself, and soon turned pale, trembled, and sunk in the arms of a female companion, apparently dead. She was removed from the assembly, and repeated applications of cold water to her face, but without success, she was conveyed to a vacant house, and medical aid called in, supposed her to be in a fit. After some time the assembly were composed and I proceeded to deliver a lecture at full length. Many turned to the hearts and consciences of the hearers, dismissing the assembly, I went to the young lady who had been carried out, by some secret impulse, almost the whole assembly followed me, and filed the house. I found the young woman speechless and motionless, in which condition she had been from the time of her removal from the God, and the mother, almost in a state of death for her daughter. It was about half an hour after I came in, that she began to stir in the attitude of supplication, but unable to speak. Her appearance at this time, and my previous suspicions, that her condition was entirely from a sense of her situation, and that she perfectly understood her sin, was done or said in this room. To satisfy in these respects I asked her a number of questions relative to the cause of her present condition, the state of her mind, which she answered factually by pressing my hand. Thus I understood that a right of her sin, and all her life rejected the Son of God, and purchased her redemption from sin, and whelmed her, and thrown her into the sea, in which we then saw her to be; and in mind was in the utmost agony on account of sins. At this time her lips were moved, and on listening, I could hear distinctly in a very soft whisper, "O Lord, mercy on me a sinner. Save me, O Lord, in the mire, the waves roll over me, a poor miserable sinner." Thus the conversion, nearly half an hour, during which time, several prayers were offered to relieve her, she became able to speak. She could now strengthen began gradually to recover, as she became able to speak, she conversed with her friends, and exhorted them to a more earnest manner, to forsake sin and follow Christ. With an expression of deep regret spoke of a ball which she had attended on the only the week before, and was never again to join in an amusement so out and so sinful; reminded them of the necessity of time, and the value of the soul, without the least appearance of wilfulness or enthusiasm. Being asked how her conversion of peace dropped from her lips, she said, "I was peace. She said her daughter's soul was peace, and that she felt a peace

